A

REVIEW

OF THE

CHIEF DIFFICULTIES

IN THE

GOSPEL-HISTORY

RELATING TO

OUR LORD'S RESURRECTION:

INTENDED

TO RETRACT SOME ERRORS CONTAINED IN THE AUTHOR'S GREEK HARMONY,

AND TO SHEW

THAT DOCTOR BENSON'S HYPOTHESIS IS SATISFACTORY.

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PREFACE.

NOT long after my harmony of the Goſpels was publiſhed, a review of the ſubject convinced me that the manner in which I had endeavoured to reconcile the accounts of our Lord's reſurrection was forced and unnatural. I therefore determined to take ſome opportunity of publicly retracting my errors: an act of juſtice which I now gladly perform.

The reader will find that I accede to Dr. BENSON's hypotheſis: which I think the moſt ſimple and natural of any yet advanced. That learned writer firſt publiſhed it in an octavo pamphlet, printed for Waugh: London: 1754: and afterwards inſerted it in his life of Chriſt: 4°. Waugh: London: 1764. The following method of arranging the text in parallel columns, and of ſubjoining a continued narration and notes in one view, will aſſiſt the reader in comprehending the plan, and in judging whether I am rightly perſuaded that it affords an eaſy ſolution of all difficulties.

Some of the notes are new: but they are moſtly extracted from the folio harmony. The common Engliſh verſion is altered, where it ſeemed to admit of improvement: and the arrangement ſometimes requires a tranſpoſition of the words.

A folio page, containing ſuch additions and omiſſions as will adapt the notes to my preſent opinion, is printed for the purpoſe of being diſtributed gratis to the poſſeſſors of my Greek harmony.

WATERFORD,
November 15 1791.

MATTHEW.	MARK.	LUKE.	JOHN.
C. XXVIII.	§. I. C. XVI.		
	AND when the ſabbath was paſt, Mary Magdalene, and Mary *the mother* of James, and Salome, bought ſweet ſpices, that they might go and anoint him.		
2. And lo, there had been a great earthquake: for an angel of the Lord had deſcended from heaven, and had come and rolled back the ſtone from the door, and ſitten on it.			
3. Now his appearance was like lightning, and his raiment white as ſnow.			
4. And for fear of him the keepers trembled, and became as dead men.			

§. 1. THE ſabbath, or ſeventh day of the week, being ended at the twelfth hour, according to the Jewiſh computation, or, as we compute, at ſix in the evening, certain women, who had accompanied Jeſus from Galilee to Jeruſalem, [a] bought ſpices and unguents, for the purpoſe of [b] reembalming his body early on the next morning. Theſe women were Mary Magdalene, Joanna the wife of Chuſa Herod's ſteward, Mary the mother of James the younger and of Joſes, Salome the wife of Zebedee and the mother of James and John, and certain other women with them.

But before the departure of theſe women from Jeruſalem, a great earthquake had happened at the ſepulchre; which miracle immediately preceded, or accompanied, the deſcent of an angel from heaven, who rolled away the ſtone from the mouth of the cave, ſat on it, and, by the wonderful brightneſs of his appearance, ſtruck with extreme terror the guard of ſoldiers who had been ſtationed at the place: thus cauſing the removal of the watch to ſuch a diſtance from the tomb, that they were not ſeen by the women, or by the apoſtles, who in the courſe of the morning repeatedly viſited the place.

Other

[a] According to St. Mark, the women bought ſpices when the ſabbath was ended. St. Luke ſays, c. xxiii. 56, that they bought them after they had returned from ſeeing how the body was laid in the ſepulchre. He leaves the preciſe time at large; only obſerving that the women reſted on the ſabbath. St. Mark ſpecifies the time.

[b] The women muſt have obſerved that the body had been embalmed in part. But it is probable that this firſt embalming had been haſtily performed. John xix. 39, 40, 42.

MATTHEW. C. XXVII.	MARK. C. XVI.	LUKE. C. XXIV.	JOHN. C. XX.
52. And the ſepulchres were opened, and many bodies of the ſaints who ſlept aroſe.			
53. And they came out of the graves after his reſurrection, and entered into the holy city, and appeared unto many.			
§. II. C. XXVIII.			
BUT after the ſabbath, as it began to dawn towards the firſt *day* of the week,	2. And very early in the morning of the firſt *day* of the week,	But on the firſt *day* of the week, very early in the morning,	But on the firſt *day* of the week,
came Mary Magdalene, and the other Mary,	as the ſun was riſing,		in the morning, when it was yet dark, Mary Magdalene cometh
to view the ſepulchre.	they came to the ſepulchre.	they came to the tomb,	to the ſepulchre,

Other events had alſo preceded the departure of the women from the city. Jeſus had riſen from the dead; and, after his reſurrection, many of his [c] dead converts had alſo riſen, and had ſhewn themſelves to many in Jeruſalem.

§. II. Very [d] early in the morning, on the firſt day of the week, the women [e] mentioned above

[c] See on this ſubject Lardner's ſermons: ii. 91: and Benſon's diſſertation in his life of Chriſt: 4°. p. 685. Thoſe who were reſtored to life had been diſciples of Chriſt; and it is probable that they appeared to none but diſciples. They alſo ſeem to have been a kind of firſtfruits from the dead, in honour of Chriſt's reſurrection; and to have paſſed into a glorified ſtate.

[d] There will be no appearance of inconſiſtency as to the time, if we read in St. Mark, v. 2, ἀνατέλλοντος; which is the reading of Beza's mſ. and of Gregorius Nyſſenſis; as *oriente* occurs in Codd. Cantabr. Colbert. and in Auguſtin. See Grieſbach. Nov. Teſt. 8°. Halæ 1777.

[e] St. John mentions Mary Magdalene alone, becauſe he meant to ſtate at large her conduct in this tranſaction, and Jeſus's appearance to her. St. Mark refers to this appearance, c. xvi. 9; and ſtating it fully was a very proper topic in St. John's ſupplemental hiſtory. But St. John's ſilence about thoſe who accompanied Mary Magdalene to the ſepulchre does not exclude them. Thus, Luke xxiv. 12, Peter only is mentioned; and yet John accompanied him: John xx. 3. In like manner, the mention of Mary Magdalene and of the other Mary by St. Matthew, c. xxviii. 1, and of theſe two, together with Salome, by St. Mark, c. xvi. 1, is perfectly conſiſtent with Luke xxiv. 1, 10. Thus Mark and Luke ſpeak of one demoniac only, who was cured at Gadara: Mark v. 2: Luke viii. 27: but Matthew tells us that there were two: c. viii. 28. And Mark and Luke ſpeak of one blind man only, to whom Jeſus gave ſight near Jericho: Mark x. 46: Luke xviii. 35: but from Matthew we learn that two were reſtored to ſight: c. xx. 30. See alſo note [b]. Le Clerc's rule in harmonizing the evangeliſts is a juſt one: Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat. Harmon. p. 524. However, St. John intimates that Mary Magdalene had attendants. For her words to Peter and John were; "They have taken away the Lord out of the ſepulchre; "and *we* know not where they have laid him." C. xx. 2.

MATTHEW. C. XXVIII.	MARK. C. XVI.	LUKE. C. XXIV.	JOHN. C. XX.
		bringing the ſpices which they had prepared, [* and ſome *other women* with them.]	
	3. And they ſaid among themſelves, Who ſhall roll away the ſtone for us from the door of the ſepulchre?		
	4. (But when they looked, they ſaw that the ſtone was rolled away:) for it was very great.	2. And they found the ſtone rolled away from the ſepulchre.	and ſeeth the ſtone taken away from the ſepulchre.
	5. And they entered into the ſepulchre,	3. And when they entered in, they found not the body of the Lord Jeſus.	
			2. She runneth therefore, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

above took their aromatic gums to the ſepulchre; knowing, by their own obſervation, (Matth. xxvii. 60, 61. Luke xxiii. 55) that a great ſtone had been rolled to the mouth of the cave, but ignorant that, in conſequence of a requeſt made by the Chief Prieſts and Phariſees, ſoldiers had been ſent there by Pilate to ſeal the ſtone and to watch the body. Matth. xxvii. 62—66. As they went therefore, they naturally conſulted on the means of procuring aſſiſtance to remove the ſtone. But on coming to the ſepulchre, they ſaw that the ſtone had been removed; and on entering the cave to perform their pious office, they found not the body of Jeſus. This event creating perplexity as to its cauſe, and concern both at their prevention of their deſign and at the appearance of diſreſpect offered to the venerable remains; Mary Magdalene haſtily [f] returned to Jeruſalem, that ſhe might report this unexpected and intereſting circumſtance to Peter and John, who were eminent among the Apoſtles. She probably undertook this office, prompted by ſuperior zeal and fortitude; and with the conſent of the other women, on her aſſurance of a ſpeedy return. Accordingly, ſhe made her report in theſe words; "They have taken away the Lord out of the ſepulchre, and we know not where they have "laid him:" mentioning all which ſhe knew; the two angels not having appeared, and declared that Jeſus was riſen, till ſhe had abſented herſelf.

§ III.

* Theſe words are of doubtful authority; and may be a gloſs from v. 10.

[f] It muſt be obſerved throughout this relation, that the ſepulchre was in the neighbourhood of the city. John xix. 20, 41, 42.

MATTHEW. C. XXVIII.	MARK. C. XVI.	LUKE. C. XXIV.	JOHN.
		§. III.	
		4. AND it came to paſs, as they were perplexed *about this, that*	
	and ſaw a young man ſitting on the right ſide, clothed in a white robe;	behold, two men ſtood by them in ſhining garments.	
	and they were aſtoniſhed.	5. And as they were afraid, and bowed down *their* faces to the earth,	
5. But the angel ſpake and ſaid to the women, Fear not Ye: for I know that ye ſeek Jeſus, who was crucified.	6. And he ſaid unto them, Be not aſtoniſhed: ye ſeek Jeſus the Nazarene, who was crucified:	the men ſaid unto them, Why ſeek ye him that liveth among thoſe that are dead?	

§. III. The wonderful event of our Lord's reſurrection having been thus opened, let us obſerve how it gradually proceeds to diſcloſe itſelf.

The other women remained [g] within the ſepulchre, that place ſeeming moſt free from obſervation and danger; but they were ſoon ſtruck with fear and aſtoniſhment at the ſudden appearance of [h] two [i] angels in white and ſhining apparel; one of whom [k] ſat on the right hand of the cave, and thus [l] addreſſed them: "Be not [m] Ye afraid and aſtoniſhed: I know that ye ſeek Jeſus "the Nazarene, who was crucified. Why ſeek ye him that is living, among thoſe that are dead? "He

[g] Compare Mark xvi. 5, 8.

[h] St. Luke makes mention of two angels; but St. Matthew and St. Mark, of one only. Benſon's way of accounting for this is very ſuitable to the manner of the evangeliſts: "St. Matthew and St. Mark "take notice only of the angel who ſpake to the "women. St. Luke ſays that there was another in "company with him; which the former evangeliſts "do not contradict." Life of Chriſt. p. 528. See above note [e].

[i] Theſe angels are called men by St. Luke, and one of them is called a young man by St. Mark, from the ſhape which they aſſumed. Compare Luke xxiv. 23. Acts i. 10.

[k] Though, in the eſtabliſhed verſion, Luke xxiv. 4 is rendered "two men ſtood by them," the original word does not neceſſarily import a poſture; but may be rendered "appeared to them;" or, "ſuddenly ap-"peared to them." Accordingly, H. Stephens explains it by inſto, ſupervenio: and Mintert, by ſupervenio, ſubito et ex improviſo appareo. See Luke xx. 1. xxi. 34. 1 Theſſ. v. 3. So Herodian, iii. 14. 7. παῖδες λόγῳ καὶ ὄψεσι θᾶσσον τοῖς βρεταννοῖς ἵστανται. Quoted by Wetſtein, on Luke ii. 9. One of theſe angels ſat on the right hand of the cave, and addreſſed the women.

[l] In St. Luke, *v.* 5, the verb occurs plurally; "they ſaid." But the evangeliſts, when from attention to brevity they avoid particularizing, often attribute to many what is ſaid or done by ſingle perſons. As Matth. xv. 1, 12. Luke xx. 21, 39. John xi. 8. See more, Fol. Harmony: §. 141: where the difference in the words here attributed to the angel is alſo accounted for, by ſhewing that the manner of the evangeliſts is, to regard the ſenſe rather than the preciſe terms.

[m] In St. Matthew, *v.* 5, ὑμεῖς is uſed in oppoſition to the ſoldiers, who had been ſtruck with great fear at the earthquake and appearance of the angels. Ib. *v.* 4.

MATTHEW. C. XXVIII.	MARK. C. XVI.	LUKE. C. XXIV.	JOHN.
6. He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.	he is riſen, he is not here: behold the place where they laid him.	6. He is not here, but is riſen: remember how he ſpake unto you when he was yet in Galilee, 7. Saying; The Son of man muſt be delivered up into the hands of ſinners, and be crucified, and the third day riſe again.	
7. And depart quickly, and tell his diſciples that he is riſen from the dead; and behold, he will go before you into Galilee: there ſhall ye ſee him: lo, I have told you.	7. But depart, tell his diſciples, and Peter, that he will go before you into Galilee: there ſhall ye ſee him, as he ſaid unto you.	8. And they remembered his words;	
8. And they went quickly out of the ſepulchre, with fear and great joy,	8. And they went out, and fled from the ſepulchre; for trembling and amazement ſeized them: nor ſaid they any thing to any one: for they were afraid.		

" He is not here; but is riſen, as he foretold. Come, ſee the place where the Lord lay. " Remember how he ſpake to you, when he was formerly in Galilee, and ſaid; 'The Son of man ' muſt be delivered up into the hands of ſinners, and be crucified, and riſe again on the third ' day.' " But depart ſpeedily, and tell his diſciples, and Peter[n] in particular, that he is riſen " from the dead, and that he will go before you into Galilee: there ſhall ye, and many of his " diſciples, ſee and converſe with him, according as he formerly aſſured you. Thus have I " told you what deſerves attention and belief." The women recollected the words of Jeſus which the angel referred to. And they haſtily went out of the ſepulchre, with a mixture of fear, amazement, and joy; and, in this [o] ſtate of mind, they related theſe circumſtances to none

[n] This diſtinct mention of Peter was deſigned as matter of conſolation to him, after his fall. It had the ſame moral effect, whether Peter was told that his name was ſpecified by the angel, after that apoſtle had gone to the ſepulchre or before.

[o] St. Mark, *v.* 8. ſeems to intimate that they dreaded the malice of the powerful Jews; not knowing how far it might extend itſelf, even towards their Maſter reſtored to life, as well as towards his diſciples.

MATTHEW. C. XXVIII.	MARK.	LUKE. C. XXIV.	JOHN. C. XX.
and ran to tell his disciples.		9. And returned from the sepulchre, and told all these things to the eleven, and to all the rest. 10. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women that were* with them, who reported these things to the apostles. 11. And their words seemed to them as idle tales, and they disbelieved them. §. IV. 12. BUT Peter arose, and ran to the sepulchre,	3. Peter therefore went forth, and that other disciple, and they came to the sepulchre. 4. Now they both ran together: but the other disciple outran Peter, and came first to the sepulchre. 5. And when he had stooped down to look in, he saw the linen bands lying; but he went not in.

none on their way to Jerusalem, whither they ran to inform Jesus's disciples. They accordingly communicated all these particulars to such of the [p] eleven apostles, and of the other disciples, as they saw during their short continuance in the city: but their relation did not receive the least degree of credit.

§. IV. In consequence of Mary Magdalene's report, Peter and John ran to the sepulchre. John arrived first, stooped down to look into the mouth of the cave, and saw the linen bandages which had covered Jesus's body, but was not so curious or courageous as to enter the tomb. Simon

[p] The Eleven, Luke *v.* 9, may mean the apostles in general, without including Peter and John. Thus, Mark xvi. 14, the phrase does not comprehend St. Thomas; as we learn from John xx. 24. Luke xxiv. 9, 10, may be thus understood: Mary Magdalene acquainted Peter and John with what she knew; which were the sole circumstances that the stone was rolled away, and the body removed: and the other women reported to the rest of the apostles, and to many disciples also, the vision and message of the angels. See Benson. 4°. p. 531. Luke xxiv. 24, admits of this explanation: And some of those who were with us, namely, Peter and John, went to the sepulchre, and found it even so as Mary Magdalene, one of the women, (see note [l]) had said; that the body was removed.

MATTHEW.	MARK.	LUKE. C. XXIV.	JOHN. C. XX.
			6. Then came Simon Peter, following him;
		and when he had ſtooped down to look in, he beheld the linen bands lying by themſelves,	
			and he went into the ſepulchre, and ſaw the linen bands lying;
			7. And the napkin that had been about his head, not lying with the linen clothes, but wrapped up apart in another place.
			8. Then went in that other diſciple alſo who came firſt to the ſepulchre; and he ſaw and believed not.
			9. For as yet they knew not the ſcripture, that *Jeſus* muſt riſe again from the dead.
		and went home, wondering at that which was come to paſs.	10. Then the diſciples went again to their own home.

Simon Peter followed; and, not ſatisfied with ſtooping down to view the cave and the bandages, he commendably went in, and ſaw the bandages lying by themſelves without the body, and the napkin which had covered Jeſus's head ſtill remaining folded, but apart from the linen clothes in a place by itſelf: which orderly circumſtances tended to ſhew that the body had not been haſtily removed. John entered the cave after Peter: and though what he ſaw might have reminded him of Jeſus's predictions, and explanations of the ſcriptures, concerning his reſurrection, yet he believed [q] not. For at that time neither he nor Peter had duly conſidered the import of the ſacred writings, that Chriſt muſt [r] riſe from the dead. Theſe two apoſtles therefore returned home, wondering at what had paſſed, and perplexed how to account for it.

The

[q] St. John's belief, according to the common reading, is inconſiſtent with Mark xvi. 11; nay, it is inconſiſtent with the following verſe; which, as Weſt obſerves p. 90, contains a ſort of excuſe for not believing that Jeſus was riſen. I have no doubt but that the reading in Beza's ms. is the true one; though Harwood in his uſeful Greek teſtament does not adopt it: καὶ ἴδε καὶ οὐκ ἐπίστευσε. Some injudicious critic early expunged the negative particle, thinking that it conveyed a reflection on the apoſtle; whereas it is an eminent proof of his humility and veracity: and I may add of his delicacy; for he makes direct mention of his own unbelief only.

[r] This may be chiefly inferred from thoſe prophecies which deſcribe a triumphant Meſſiah: ſuch as pſ. ii. cx. Iſai. liii. 10—12.

MATTHEW.	MARK.	LUKE.	JOHN. C. XX.
			§. V.
			11. BUT Mary ſtood without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtooped down to look into the ſepulchre;
			12. And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain.
			13. And they ſay unto her, Woman, Why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him.

The evidence for our Lord's reſurrection had proceeded thus far, and had been thus far ſtated to his followers in Jeruſalem, when the two diſciples left the company of their Chriſtian brethren, for the purpoſe of going to Emmaus. Luke xxiv. 22, 23, 24.

§. V. Mary [s] Magdalene ſoon followed Peter and John to the ſepulchre; and, the other [t] women not having had time to communicate their meſſage and to return, ſhe remained there alone after the two apoſtles had left it, ſtanding at its entrance, and ſhedding tears for the removal of the body; not having yet received ſuch great conſolation as the aſſurance of angels that her Lord was riſen from the dead. In theſe circumſtances, it was natural that ſhe ſhould again ſtoop down and look into the ſepulchre. Upon this the two angels, who had before appeared to the other women, were ſeen by her alſo, ſitting, in honour of Jeſus, one at the head and the other at the feet, where his body had lain. They aſked her why ſhe wept. She replied, becauſe the body of her Lord had been removed, but to what place ſhe knew not. But

[s] It appears from John xx. 11, and Mark xvi. 9, that Mary Magdalene returned to the ſepulchre alone. But it may well be ſuppoſed that ſhe came there before Peter and John had left it: and this ſuppoſition ſeems agreeable to the ſeries of St. John's narration: *v.* 10, 11.

[t] It naturally follows from John xx. 13, 15, that Mary Magdalene had not yet ſeen the other women after the angels had appeared to them: as, otherwiſe, ſhe would not have dwelt on the ſingle inferior circumſtance that the body was removed; but, paying due regard to the veracity of the women and to the heavenly teſtimony, would have addreſſed the angels to this effect; "Tell me whether the Lord is riſen indeed." It alſo naturally follows, if we allow that Peter and John and Mary Magdalene were together at the ſepulchre, that thoſe apoſtles had not heard the angelic meſſage: for, ſuppoſing them to have heard it, they would have reported it to Mary Magdalene.

MATTHEW.	MARK. C. XVI.	LUKE.	JOHN. C. XX.
			14. When ſhe had ſaid thus, ſhe turned herſelf back,
	9. ¶ Now *Jeſus* roſe early, the firſt *day* of the week,		
	and appeared firſt to Mary Magdalene, out of whom he had caſt ſeven demons.		and ſaw Jeſus ſtanding,
			and knew not that it was Jeſus.
			15. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She, ſuppoſing him to be the keeper of the garden, ſaith unto him, Sir, if thou have carried him hence, tell me where thou haſt laid him, and I will take him away.
			16. Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him in the Hebrew tongue, Rabboni, which ſignifieth, Maſter.
			17. Jeſus ſaith unto her, Embrace me not: for I ſhall not yet aſcend to my Father: but go

But on hearing the approach of ſome one, ſhe turned about from looking into the cave, and ſaw Jeſus without knowing him. Jeſus diſcovered himſelf to her by degrees, on account of the great fear which would have ſeized her on ſuddenly ſeeing one of whoſe death ſhe had been an eye-witneſs. He therefore aſked her, as if he had been a ſtranger, why ſhe wept, and whom ſhe ſought. Accordingly, ſhe ſuppoſed him to be the keeper of the garden in which the ſepulchre was; (John xix. 41;) and, in caſe he had removed the body, deſired information where he had laid it, that ſhe might reſtore it to the tomb and reembalm it. Upon this Jeſus addreſſed her by name, in his wonted manner. She turned herſelf towards him, viewed him attentively, and acknowledged him to be her Lord and Maſter. Jeſus ſaid to her, who had probably proſtrated herſelf to embrace his feet; (Matth. xxviii. 9) "Paſs not the time in "embracing me, for I ſhall continue ſome days on earth, and ſhall not yet aſcend to my Father:

"but

MATTHEW. C. XXVIII.	MARK. C. XVI.	LUKE.	JOHN. C. XX.
			to my brethren, and ſay unto them, I ſhall aſcend to my Father and your Father, and *to* my God and your God.
	10. *And* ſhe went		18. Mary Magdalene cometh
	and told thoſe that had been with him, as they mourned and wept.		and telleth the diſciples
			that ſhe had ſeen the Lord, and that he had ſaid theſe things unto her.
	11. But when they heard that he was alive, and had been ſeen by her, they believed not.		
§. VI. 9. ¶ And [after they had gone to tell his			

" but go and tell my brethren that I ſhall ſoon aſcend to my Father and their Father, to my " God and their God." Mary Magdalene therefore went to Jeruſalem, and told what ſhe had ſeen and heard to the diſciples, who were mourning and weeping for the death of Jeſus, and for their own deſerted ſtate, as their incredulity led them to think it: in which blameable incredulity they ſtill perſiſted, notwithſtanding they had received aſſurance of Jeſus's reſurrection on the authority of two angels, and Mary Magdalene's poſitive teſtimony that ſhe had ſeen Jeſus riſen.

Thus our Lord appeared firſt to Mary Magdalene; and ſhe was, in the firſt place, a ſingle independent witneſs of our Lord's reſurrection to the diſciples in Jeruſalem.

§. VI. The other women, who had gone early to the ſepulchre with Mary Magdalene, and had been left there by her, but had returned to Jeruſalem as the angels had commanded them, paſſed ſuch an interval in the city, while they communicated their meſſage to the apoſtles and many other diſciples, (Luke xxiv. 9,) as afforded ſufficient time for the viſit of Peter and John, and for the ſecond viſit of Mary Magdalene, to the ſepulchre, and alſo for their return to the city. But after theſe women had acted thus in obedience to the angels, they alſo " went back to

" The ſecond viſit of the women to the tomb is not directly mentioned; but may be inferred from the combined narration of the evangeliſts: as the ſecond viſit of Mary Magdalene is not expreſsly related by St. John, but is deducible from his ſingle narration. That theſe women did actually viſit the ſepulchre a ſecond time, is grounded on the following reaſons: (1.) They went once without ſeeing Jeſus; according to their own report, which related to the viſion of the angels and the angelic aſſurance that Jeſus was riſen: whereas, if Jeſus himſelf had then appeared to them, they could not have omitted ſo grand and ſuperior a circumſtance. (2.) That they went once without ſeeing Jeſus, is confirmed by the words of the two diſciples on their way to Emmaus: Luke xxiv. 22, 23: for as Benſon obſerves, 4° 530, if the women had affirmed that they

MATTHEW. C. XXVIII.	MARK.	LUKE.	JOHN.
disciples,] lo, Jesus met them, saying, Hail. And they came, and took hold of his feet, and did him obeisance. 10. Then said Jesus unto them, Fear not: go tell my brethren that they depart into Galilee; and there shall they see me.			

to the sepulchre. It had been a scene of wonders, more of which they might expect to see: and, as was before observed, (§. 2.) they had probably received Mary Magdalene's assurance of her return thither, and were therefore desirous of meeting her there, and of relating to her what had passed. But finding the sepulchre deserted, they naturally determined that they would return to Jerusalem. On their [w] way thither, Jesus met them as one coming from Jerusalem; a circumstance less likely to give them immediate surprise, than if he had overtaken them from the sepulchre. He assumed his accustomed manner, and greeted them in the eastern form. They immediately acknowledged him, drew near, did him obeisance, and had proof that his body was a real one by embracing his feet. Jesus observed their fear; exhorted them to dismiss it; and renewed to them the assurance which they had received from the angel, that many of the disciples assembled together should see him on a mountain in Galilee.

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they themselves had seen Jesus, these two disciples would never have insisted on the much inferior evidence, that the women had seen a vision of angels who said that Jesus was alive.

This return of the women to the sepulchre is by no means a new opinion It is asserted by Lucas Brugensis in evangelia: Fol. vol. i. p. 560: by Gerhard, harmon. fol. p. 270: by Cradock, harmon. fol. p. 269: by Le Clerc, harmon. fol. p. 486, 518: and by Beausobre and L'Enfant: Nouv. Test. 4° pref. p. cclxxxi.

[w] But Matth. xxviii. 9, naturally leads us to conclude that this appearance of Jesus to the women happened on their first return from the sepulchre.

I think, with Benson in his life of Christ p. 530, that this is the chief difficulty in harmonizing the accounts of the resurrection. But, in addition to what Benson has advanced, it must be observed that there is good authority for omitting Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτῶ According to Griesback, these words are wanting in Beza's Greek ms. and in seven others, in four Evangelistaries, in Syr. Arab. of the Polyglot. 2 Pers. Copt. Armen. Vulg. Ital. præter Brix. Chrys. Hieron. August. and therefore this valuable editor prefixes to them his note that they should probably be omitted. Professor Alter has also found that the clause is omitted in one ms. at Vienna, written A. D. 1192. See Nov. Test. Viennæ 1787. 8°. vol. i. p. 559. Lucas Brugensis (comm. vol. ii. p. 1034) is of the same opinion with Griesback. I shall note what is not found in Griesback. Parisienses ex 2. exemplari transfigunt illa verba, ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτῶ, et forte obeliscus errore delapsus est in hæc posteriora verba, cum esset collocandus ante ὡς δὲ ἐπορεύοντο, ita ut omnia complecteretur. Dr. Mill, proleg. p. 83, §. 875, says that these words Scholiastæ alicujus sunt, de sermonis cohærentia plus satis soliciti: But he contradicts himself in his note on the place. Bowyer, in the preface to conjectural emendations on the New Testament, 12° London, 1763, p. 15, quotes a curious communication from a friend, tending to shew that the passage treated of is a gloss. To the authorities for omitting them are added the modern French, Italian, and Spanish versions. The remark is thus closed: "Allow then that St. Matthew concluded one narration at *v.* 8; and began another [with καὶ ἰδοὺ] at *v.* 9; and there will be no difficulty, or embarrassment, in the account of our Lord's several appearances after his resurrection. It stands thus:

I. Mary Magdalene, hastening from the sepulchre, made the first report by herself, that the body of Jesus was not in the sepulchre, but was *taken away*. John xx. 2.

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II. The ſecond report was made by the other Mary, Salome, Joanna, &c. that they had ſeen a viſion of angels, who ſaid that *Jeſus was alive*. Luke xxiv. 4—10.

III. Mary Magdalene, after ſhe had been a ſecond time at the ſepulchre, brought the third account, that ſhe *had ſeen the Lord*. John xx. 18. Mark xvi. 9, 10.

IV. The fourth was brought by Mary, Salome, Joanna, &c. upon their going a ſecond time to the ſepulchre; who ſaid that *Jeſus met them*, and that they had touched him, and *embraced his feet*. Matth. xxviii. 9.

Thus the whole narration is eaſy and natural. The different relations are brought to the apoſtles in the ſame order of time in which the occurrences happened. They riſe one above another in ſtrength of evidence, and in a regular gradation."

If now we read καὶ ἰδοὺ κ. τ. λ. Matth. xxviii. 9, and the preceding words, we have inſtances in the ſame goſpel where this form of tranſition is uſed, and the event related is not connected with the immediately foregoing one. See Matth. viii. 2, xi. 2. The appearance of connection, though ſome intervening facts are omitted, is accounted for by the conciſeneſs of the evangelical hiſtory. See §. 13: Fol. Harmony: and obſerve Matth. xxviii. 4, 5; where the circumſtances related by Mark and Luke are omitted, and at firſt we are led to think that the angel addreſſed the women as he ſat on the ſtone: whereas he was only the ſame angel, and he ſpoke within the ſepulchre at ſome interval from the tranſaction which is related immediately before.

Some may think it ſtrange that there was no appearance of our Lord, or even of angels, to Peter and John when they viſited the ſepulchre; but that Mary Magdalene and the other women had a preference ſhewn them in theſe reſpects.

It does not ſeem improbable that theſe preparatory appearances were made to the women partly on account of the ſuperior reſpect and fortitude exhibited by them; and that they were withholden from thoſe two eminent apoſtles for a ſhort time, becauſe of their inconſideration and incredulity at that period. Thus our Lord may have diſtinguiſhed Mary Magdalene by his firſt appearance, for the eminence of her zeal towards him. However, Jeſus afterwards *ſhewed himſelf alive* to all his apoſtles, and to a great number of his diſciples, during *forty days*, by many infallible proofs.

As I have now ſtated and examined all the difficulties in harmonizing the evangelical accounts of the reſurrection, purſuing the ſubject further is not agreeable to my deſign.

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